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TERMS.

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DOCTRINAL.

UNIVERSAL RESTORATION. FROM THE UNITARIAN MISCELLANY.

The doctrine of *Universal restoration* is founded on our most enlightened and enlarged conceptions of the attributes of God, of his moral government, and of the faculties and capacities of man; and on grounds thus immovable it affirms that not one human being will be finally lost; that the wicked will be subjected hereafter to such punishment as a just Deity shall determine to be best adapted to their state; and that they will at last be reclaimed to virtue and happiness. We are inevitably led to these conclusions by the following train of thought. If all men were created by an intelligent being, every man must have been created for some purpose and with some design. If that being is good as well as intelligent, his purposes and designs must be benevolent with regard to each individual creature. If he is also wise, he will adopt the best means to bring his merciful designs and purposes to pass. And if he is all powerful, he will conduct those means to their end. The final happiness, in short, of all mankind, was designed by the goodness, is planned by the omniscience, and will be accomplished by the omnipotence of Him who gave them life.—The present system of things with which we are connected, as it is administered by the same infinite Being, is, we must believe, the best. Sin and misery, to a large amount, are permitted to form a part of it. Sin proceeds from evil dispositions or perverted judgement, and invariably produces pain. Pain is employed in return, to correct the evil dispositions or false judgements which first produced it. In many cases it thoroughly performs this office here. In many others it does not. The sinner lives on, adds crime to crime, strengthens his bad habits, cherishes his evil dispositions, despises chastisement, becomes hardened in iniquity, and then he dies. He enters the second life with the same character which was with him when he left the first. That character must be changed; for he was designed to be happy, and he must be happy. Pain is again employed. He is punished severely and long, because the character which he has acquired, calls for such discipline to reform it. Of what nature precisely this punishment is, and where it is inflicted, we do not know; nor is it necessary that we should. But correction will always be its object, and the object will at length be effected. The deaf ear will at length be opened, and the blind eye will receive its sight. The flinty heart will at length be smitten, and from it will gush out the waters of contrition and repentance. The obstinate sinner will at length be brought to a sense of his guilt, and to a just estimation of the beauty, the benefits the delights of virtue. New feelings will spring up in his bosom; new joys will be experienced and appreciated; new habits will be formed, and new pursuits commenced; he will loathe his past pleasures, forsake his old ways, and return again to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon him.

I will now attend to those passages of scripture which have been supposed to militate against the views just presented, and to establish the doctrine of eternal punishment. Those passages are urged with much confidence, and by those who have but a superficial acquaintance with scripture phraseology, are supposed to be conclusive and unanswerable. It will not take long, however to show, that they do not in reality afford the testimony which they have been thought to give, and that they are in no degree hostile to the doctrine of final and universal restoration.

The greatest stress has been laid on those passages in which the words *everlasting*, *eternal*, and *forever* are applied to the punishment of the wicked. Previously to their examination, it may be well to observe, that they are by no means so numerous as is generally imagined. There are two in the Old Testament; three in

Matthew; one in Mark; one in the epistle to the Thessalonians; three in Revelations; one in the epistle of Peter; and two in the epistle of Jude.—Some people speak as if the Bible was full of them; but it seems that there are but thirteen in both the Old and New Testaments. The question is not, however, how many there are, but whether there be any which teach the doctrine in question. If it can be proved, that the Greek word translated *everlasting*, *eternal* and *forever*, is not always used in the scriptures to express that unlimited duration which is signified by the English words, the controversy, on this ground, is at an end. Nothing can be more clearly established than that this word is used in a majority of instances to express a limited duration. But a few instances will be sufficient. Examine, therefore, the following texts.

In Eccles. i. 4, it is said, "One generation passeth away, and another generation cometh; but the earth abideth forever."—The earth is not eternal; it is more lasting than the generations of men, which come and go on its surface; but it will not last forever.

John viii. 35. "The servant abideth not in the house forever; but the son abideth forever." That is to say, the residence of a son in the house is more permanent than that of the slave.

The common translation of Dan. xii. 3, is, "and they that turn many to righteousness as the stars forever and ever." But the literal rendering is as follows; "and they that turn many to righteousness as the stars through the ages, and further." As we cannot with any propriety say, *through eternity, and still further*, the limited meaning of the Greek word is evident.

Gen. xvii. 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." The land of Canaan has long since been wrested from the seed of Abraham.

But as strong a case as can be adduced is Exod. xl. 15, compared with Heb. vii. 12. In the former verse are these words; "And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood." In the other verse we read thus; "For the priesthood being changed, there is made of necessity a change also of the law." How could a priesthood which was really *everlasting*, be changed? It is obvious that the Greek has not the entire force of the English word—that it means *long enduring, lasting*, but not necessarily *eternal*.

The only objection which can be made to this interpretation, in reference to the punishment of the wicked, is, that the same word is applied by our Saviour to the punishment of the wicked and the happiness of the righteous; of which the following passage from Mat. xxv. 46, is given as an instance. "And these shall go away into everlasting punishment; but the righteous into life eternal." It is argued that if the punishment is temporary, the happiness must be so too; and then where is our hope of eternal life?

The obvious answer to this is, that as the word does not of itself settle the precise duration of the punishment or the happiness, but only asserts that it shall be for a very long period, we are not to seek from this verse, as it stands by itself, a proof of the absolute eternity of either. One thing is certain, that it does not prove an eternity of misery; especially as the word which is applied to the wicked signifies *corrective* punishment, and cannot of course be eternal. Happiness is the design and end of God's creation and government; misery is not. The object of punishment is the production of virtue and enjoyment—and there the misery ends. But when the effect is produced, why should it ever cease? There is no reasonable fear that the happiness, which lives in heaven, will ever die.

We see that the word to which the epithet *everlasting* is attached, may determine the meaning of that epithet.—Lest some should still doubt it, we will quote a passage from scripture in which this is the case beyond all question.

Hab. iii. 6. "And the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." The mountains are not truly everlasting; the ways of God are strictly so.

As there is nothing in Scripture to countenance the doctrine of eternal misery, the arguments, against it remain untouched.

The advocates of Universal Salvation, adduce those texts which affirm that God is good to all, that his mercy is over all, and that he gives life to all, as evidences of the truth of their doctrine. Here can be no controversy. Far be it from us to doubt the infinite mercy of Jehovah. I only say, that it is by chastising and reforming the guilty, that he manifests his goodness and his love. "Whom the Lord loveth, he chasteneth."

All such passages, however, are decidedly opposed to the doctrines of eternal misery, and protracted misery terminated by annihilation; and are directly in favour of the doctrine of final restoration.

[TO BE CONTINUED.]

The doctrine of absolute reprobation, says Tilton, is no part of the doctrine of the holy Scriptures, that ever I could find; and there is the rule of our faith. If some great divines have held this doctrine not in opposition to the goodness of God, but hoping they may be reconciled together, let them do it if they can; but if they cannot, rather let the schools of the greatest divines be called in question, than the goodness of God, which, next to his being, is the greatest and clearest truth in the world.

The hypocrite is sure of one thing—of being the abhorrence of both sides of the question.

RELIGIOUS MISCELLANY.

FROM THE U. MAGAZINE.

Delivery of the Scriptures and Charge at the Ordination of J. H. BUEE, in Plymouth, Mass. Dec. 22, 1826. By S. STREETER, of Boston.

Brother Bugbee,—

Agreeably to the usage of our Churches, and in compliance with the request of this Ordaining Council, I present to you the Holy Scriptures. They are, as we firmly believe, a revelation of the will and purposes of God, to his offspring man. In this sacred volume, He has condescended to communicate a perfect digest of theology and morals. It contains the only perfect system of religion and morality, ever known, or which will ever be known by mankind. In the Bible we have the only authentic indications of a spiritual renovation of the human race; and the only infallible assurances of a resurrection from the dead, to a holy and immortal life in the presence and kingdom of God. You will therefore receive it, my brother, as an invaluable gift of our heavenly father, as the Christian Minister's daily manual. In every department, and through every period of your pastoral labours, let it be "a light to your feet, and a lamp to your path."

While guided by its directions, you will never err, either in the theory or practice of religion. It is customary to accompany the presentation of the holy Volume with a Charge, embracing somewhat specifically the duties of the christian ministry; but the variety of this day's services admonishes me not to go too much into detail in this department of duty. I therefore, solemnly charge you to preach to this people the doctrine and duties which you find revealed in this holy Book, and always be careful to enforce its precepts by the influence of your own example. That you may be thoroughly qualified for this, search the scriptures; search them devoutly, diligently and prayerfully. Studiously avoid the prevalent custom of adopting the sentiments of a popular sect, and thus poring over the sacred pages to find some isolated passages which seem to support them. It matters not whether a tenet be derived from the decretals of papal pontiffs, or from the summaries of protestant prelates: if it be dishonorable to God as a universal parent, or to Christ as the saviour of the world, it is false, and should therefore be rejected. With respect to religious sentiment, "call no man upon earth master." For a knowledge of the system of divine truth, go to the Scriptures. Make yourself familiarly acquainted with all parts of them. Study them not only constantly and with an intense desire to understand them, but study them methodically. They contain history, the most ancient and interesting; prophecies the most grand and glorious;—doctrine the most sublime and heavenly; and precepts the most rational and useful. An acquaintance with each of these branches of sacred truth will be highly, if not equally conducive to your reputation and usefulness as a Christian minister; and therefore will require, at suitable times, a distinct and patient investigation.

When occasion requires, administer the ordinances of Christianity with that devotion and solemnity which their origin and importance demand. Never suffer them to usurp the throne of the Saviour; but remember they are means which he has appointed for the reformation and comfort of his redeemed.

Be prudent and circumspect in your commerce with the world, and in your parochial intercourse. Visit the members of your Society as often as the variety and pressure of other duties will permit; and when you go among the old or the young, endeavor to feel deeply influenced by the friendship and compassion of Christ, and always appear just as you feel. Steep your very soul in the spirit of the lowly Jesus, that you may be too humble to overlook the cottage of the poor, and too affectionate to neglect them. They in a peculiar manner, need the supports, consolations, and hopes of the gospel.

Within the circle of your acquaintance you will discover many errors and prejudices, which you will find it your duty to oppose, and if possible to remove; but you will remember that they are misfortunes rather than crimes, and therefore use special mildness, and show a tender regard for the failings of others. Let your language and manners be gentle and persuasive, rather than overbearing and dogmatical; and never be anxious to confound, where

there is no prospect of convincing an opponent.

Finally, my Brother, endeavour to be a "faithful steward of the manifold grace of God—an example of the believers in word—in doctrine—in faith—in spirit—in purity. 'Make full proof of your ministry,' and show to the world that you are an able minister of the New-Testament, not of the letter which killeth, but of the spirit which giveth life.

The location of your labours will naturally awaken many interesting, solemn, and pleasing recollections. It has fallen to your lot to minister in the town forever hallowed as the landing place of the fathers of New-England; and to receive the solemnities of ordination on the anniversary of this great event. Two hundred and six years ago this day, the heaven protected pilgrims knelt down upon the neighboring shore, and offered their prayers and homage in the new world. A rock was their altar, a dreary wilderness their sanctuary, and a fierce race of savages the beings which surrounded them. How different your situation—You bend upon a downy cushion in this splendid temple consecrated to the God of our Fathers; and are surrounded by an assemblage of tried brethren and friends. Under these improved circumstances, you are hereafter to proclaim from this desk, a doctrine which surpasses in tenderness and glory that held by the pilgrims, infinitely more than the house where you minister, does the rock upon which they worshipped. The soul-chilling horrors of interminable misery are no part of your message. No: you are to publish the "grace of God which bringeth salvation to all men, teaching them to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in the present world."

May the inspirations of this celestial doctrine, and the associations of this place, constantly warming and animating your heart, render your ministerial course, like the "path of the just that shineth more and more unto the perfect day."

EXCOMMUNICATION.

FROM THE GOSPEL ADVOCATE.

We are again called upon to record a transaction, which, could angels weep over the derelictions of mortals, would draw tears from their eyes. Mrs. Editha Curtis the author of the following letters, had been for a long time, a member of the Presbyterian church at Nine Mile Creek in Marcellus, Onondaga co. N. Y.—At length her spiritual understanding was enlightened by the truth, and she saw in the fulness of God's love, a rich supply for all his offspring. She saw that his goodness is infinite, that his grace is impartial, that his tender mercy is eternal and unchangeable. She found that God is the Saviour of all men, and finally rejoiced in the hope of the final restitution of all things.

Being unwilling to put her light under a bushel, she informed her brethren and sisters, as will be seen from her letters, of the joyful change which had been wrought within her; and stated her grounds of belief, in a charitable, friendly and commendable manner.—What was the result? Did they attempt to remove her doubts of the truth of their doctrine? No! They put her off from their church; not for any wickedness she had been guilty of, but for reputed HERESY!—Blessed be God, they are not entrusted with the keys of Heaven; the great head of the church of God has the keys of heaven and hell; and when he shuts no man can open—when he opens no man can shut. Our prayer to God is, that the Saviour of sinners may speedily open the eyes, hearts and understandings of those blinded mortals who neither go into the kingdom of God themselves, nor suffer those who are entering to go in. We refrain from further comment,—the letters speak for themselves.

LETTER I.

Editha Curtis to the brethren and sisters of the church at Nine Mile Creek in Marcellus.

DEARLY BELOVED!—I have either been so happy or else so unhappy as in some measure to change my religious sentiments; and the last communion day I did not partake of the bread and wine, though I hope my soul feasted in the goodness and mercy of God with yours. But I think if you believed that Christ died for all, and that in the time of the restitution of all things, when all that the Father hath given to the Son shall praise him, he will see of the travail of his soul and be satisfied, you would be more happy than you now are. Our heavenly Father says that he hath given all things into his hands, and power over all flesh, that he may give eternal life to as many as are given him. And our Saviour said, that all power was given to him in heaven and earth; and he is the propitiation for our sins, and not for ours only; but also for the sins of the whole world. The prophet says, he was wounded for our transgressions, and bruised for our iniquities; and by his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquities of us all. Our Saviour said, "And I, if I be lifted up, will draw all men unto me." Now I think, if you believed these and the rest of the gracious promises contained in the scriptures, your tongues would not be so silent in the praise

of God when you meet together as they now are. For if it is a greater blessing to have ten saved than one, then the blessing must be in proportion, in saving the whole human family.

Christ is the head of every man; and do you think he will be satisfied while any member of his body is in misery? He is the true light that lighteth every man that cometh into the world: He is the way, the truth, and the life; he that believeth on him shall not be ashamed. And I think it is the sincere desire of my heart, if I am in error, that I may be convinced; and that if you are, that you may be convinced. For I really believe, that the more goodness, mercy and love we believe in of our heavenly Father, the more we shall love him. He that loveth is born of God; for God is love. How can I believe that he will ever hate the works of his hands? He is of the same mind now that he ever was, and none can turn him. His tender mercies are over all his works, and he is no respecter of persons.

Now, my brethren and sisters, the reason why I did not partake of the bread and wine, was, because I thought it would be deceiving you and all who knew of it, without letting you know that my belief was changed. If you can now feel free to commune with me, I shall be happy to come forward; but if not, I shall stay away without any hard feelings. And I pray God of his boundless mercy to enlighten all our minds into the knowledge of the truth; for we believe the truth will make us free;—free not only to forgive our friends, and commune with them, but free to forgive our enemies and love them. This I think is a cross which we all ought to take up more than we do, if we wish to enjoy the love of God: For he that loveth not his brethren whom he hath seen, how shall he love God whom he hath not seen?

I wish to ask you one question. Do you believe that the "ransomed of the Lord will return and come to Zion with songs and everlasting joy upon their heads"—that they "shall obtain joy and gladness, and sorrow and sighing shall flee away?" If you do, I desire to have you tell me who the ransomed of the Lord are? And as you are not here, let me answer it from the New Testament. I think it is all for whom Christ died; and the apostle says, he "tasted death for every man," and that he "gave himself a ransom for all to be testified in due time." We are further told that as in Adam all die, even so in Christ shall all be made alive;—and "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And further; "as by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one the free gift came upon all men unto justification of life."—God hath concluded all in unbelief that he might have mercy upon all. He says, by the which will we are sanctified through the offering of the body of Christ, once for all. Hence, the angel said unto the shepherds "fear not, for behold I bring you good tidings of great joy which shall be unto all people, for unto you is born this day in the city of David a Saviour who is Christ the Lord." I cannot see how it can be good news to all, if but a small part are to be benefitted by it. If any of you can make all mean a small part you think differently from me.

The Lord reigneth, let the earth rejoice; for he must reign till he hath put all enemies under his feet: the last enemy that shall be destroyed is death. Then shall be brought to pass the saying, that is written, death is swallowed up in victory: O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ. This is not by works of righteousness which we have done, but by his great love he hath saved us,—not of works lest any man should boast. God looked upon us when we were in our sins, and the time was a time of love; and we love him because he first loved us. It was said "behold the Lamb of God who taketh away the sin of the world. All things are of God, who hath reconciled us to him by Jesus Christ, and who hath given us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven and which are in earth, even in him.

After all these promises I do not see how we can put too much confidence in the love of Christ. For while we were sinners he died for us.

I have written three times as much as I intended when I began; but the thought that all creatures in heaven and on earth, and under the earth, and such as are in the sea, shall finally be brought to sing blessing, and honor, and glory, and power to him that sitteth on the throne and to the Lamb for ever and ever, is so pleasing to me that I know not how to stop writing. But I will close, by praying that the God of all mercies, if I am right, will direct me still in the right to stay; and if I am wrong to teach my heart to find the better way.

EDITHA CURTIS.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.
GARDNER, FRIDAY, FEBRUARY 9.

There is a spirit now abroad in our country, which is determined to have the truth, and the whole truth; a spirit that stops not to do homage to that unhalloved sanctity by which the gloomy errors of former times would seek to be protected. It arose, like a phoenix, quickened in the fires of the American Revolution, and it cannot be destroyed until the liberties of this nation are extinguished. It may be opposed, but opposition will only add glory to its triumphs. Bigots may declaim about the danger of innovations; they may struggle against the mighty tide of improvement, which is now removing, with resistless power, the cumbersome rubbish of past ages, and may hold up the terror of odious and unpopular names until their strength fails—still it is all in vain. Darkness must yield to the unconquerable power of that light which has dawned upon the world—a light that has already exposed many, and that is rapidly exposing more, of those antiquated errors, which are inconsistent with the first maxim in the charter of our liberty,—“all men are born free and equal.”

The astonishing change that has taken place in the state of religious opinions within the last half century, and particularly within a few years, is a subject of sincere congratulation to many, as they see in it the salutary fruits of our free institutions, and the certain promise of a greater good yet to be consummated. But to others it brings reflections of a mortifying and disheartening character. They have contended, and still contend, against the prevailing cause of reformation with no other substantial reward for all their toils, than the melancholy fact, which looks then full in the face almost everywhere they go;—That the human mind has at length arisen, conscious of its own independence, and is resolved no longer to be fettered by those, who want nothing but the power to lighten again the destructive fires of persecution for all whom they cannot command.

It is our sober opinion that no persons of an exclusive faith, can heartily rejoice in the American revolution, or the consequences secured by it; for they must rejoice in that which was the primary cause of that change in the state of religious opinions at which we before hinted,—a change of which they so much complain, as it has deprived them of that power and influence over the community which they once possessed. That our national independence was the principal cause of the spread of liberal christianity and of the humiliation of what is called orthodoxy, there can, we think, be little doubt. It made men feel free. It opened the door for free and fearless inquiry,—told people to think for themselves, and gave them the right to speak what they thought. In this way, people began to have less implicit confidence in, and to stand in less fear of, those who no longer had any authority or power superior to their own. They began to look about them—to examine—and to form their own opinions. Thus the popular faith suffered, and thus rational christianity began to revive.

We have now by us a Fast Sermon, delivered not long since by a Calvinistic minister residing in this county. He admits, and indeed makes the fact the foundation of the principal part of his discourse, that the state of things now, so far as it relates to religious doctrines, is vastly different from what it was before the revolution. That change he is pleased to call a *degeneracy*. He can admit of no improvement, his creed, the creed embraced by those holy fathers who hung quakers, persecuted and banished baptists, and punished witches,—is the only true faith, and every departure from it is an instance of “melancholy degeneracy.” He agrees with us in assigning the cause of this degeneracy, as he calls it, but what is really a reformation, to the revolution. “The revolutionary war,” says he, “had an effect vastly corrupting and extensive.” How can a man be a friend to that revolution which produced “corrupting effects?” No doubt he sincerely laments that this country was ever separated from England, and as heartily desires that it may soon come under the reign of monarchy again. His own exclusive doctrines can never flourish in a republican country, and he knows it. He may call improvement and reformation, degeneracy; as if truth must go backward in proportion as light, knowledge and liberty advance! as if free inquiry, which has been so injurious to calvinism, was unfavorable to truth! He may call rational Christians, as he very modestly does call them, infidels, heretics, &c. He may assert the sovereign claims of his church to the support and reverence of the people, but we can tell him, it is not in his power, or in that of any others, to check the prevalence of those rational and scriptural doctrines which are destined to become universal. He may mourn over the departed glory of calvinism, but the time will soon come when he will have fewer than he now has to sympathize with him. The world will not stand still at his command, nor receive as truth whatever he may please to give it.

We hope to be excused for whatever of warmth we may have manifested on this subject. As the devoted friends of civil liberty and rational christianity, we cannot see an attempt made to bring the former into disrepute, especially as it has done so much in favor of the latter, without raising our feeble voice against it. If an exclusive faith cannot flourish, but must “degenerate” in our country, we are willing it should go down; but we are not willing that those who embrace it should endeavor to bring a prejudice on the public mind against the glorious “effect” of our “revolution,” merely because it has been unfavorable to calvinism.

The fact is, nothing exclusive in religion can be destined to flourish in this free and happy country. Every thing inconsistent with that liberty, independence and equality, which so proudly characterize all our institutions, we rejoice to believe must go down. The time is approaching when “the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down,” when christianity shall regain its ancient purity and bless the whole earth with peace and good will.

We learn by the papers that there have recently been some disturbances among the peaceable quakers in the city of brotherly love—Philadelphia. It appears that the venerable ELIAS HICKS, the most able preacher among the Friends in the United States, who is Unitarian in sentiments, and catholic in his feelings, appointed a meeting in that city for religious worship. Large multitudes attended. After his discourse, some of the more orthodox quakers commenced an attack upon the speaker, denounced him as an heretic, &c. and disgraced themselves by much contumelious railing. The hearers enraged by witnessing such abuse, raised their voices also, and produced much confusion.

In the afternoon a meeting was appointed in another house, when the same scenes were, probably by previous concert among the quakers, again acted over, in which a certain female took the most conspicuous part. Nothing could quiet the dissatisfied multitude, but the mild voice and forgiving language of the venerable Hicks, who appears to have conducted throughout the whole affair, with much wisdom and forbearance.

The columns of the Universalist Magazine have, for some time past, been principally occupied by a religious controversy between Rev. Thomas Whittemore (universalist,) of Cambridge Port, and Rev. O. Scott (Methodist,) of Charlestown. We have read most of the articles on the part of both, and would take this opportunity to express our approbation of the prompt, generous and conclusive manner in which Mr. W. meets and refutes all the principal positions of his opponent. But we are sorry to add that Mr. S. seems to us to be unfair. He appears to have a distinct course marked out for himself which he pursues quite regardless of what comes from the former. Let Mr. W. advance ever so sound and scriptural an argument, and expose the errors of Mr. S. in the most convincing terms, still the latter seems to know nothing about it. There is but little satisfaction to be taken in a controversy where the arguments of one party are passed over in silence by the other, who, like Goldsmith's logical Schoolmaster, “Tho' often vanquished, yet can argue still!”

Our fellow citizens of Eastport, during the present political calm, appear to be quite earnestly engaged in a religious controversy, which is now carried on through the columns of the *Eastport Sentinel*. The controversy calls forth various gifts, and some of the articles appear to be well written. It is managed by Calvinists on the one side, and Unitarians on the other. We take the liberty to copy below two of the articles found in the last *Sentinel*.

Mr. Printer,
I am one of your old fashioned Calvinists, and I want to see the old land marks adhered to. I was always taught to believe that mankind, naturally, are hell-deserving creatures, with the exception of the elect, and I still believe it. I don't like to see our Ministers endeavoring to adapt themselves to a new order of things, to a sort of a new fangled doctrine, as though they thought that the people had become so knowing as not to believe in the old doctrine, as that they are afraid of losing their popularity, or in other words a good living. I want to hear sentiments in unison with the following remarks of Rev. Mr. Edwards in a Sermon on the eternity of Hell Torments. “How, dismal,” he says, speaking of the non-elect, “when you are under these racking torments, to know assuredly that you shall never be delivered from them; to have no hope. When you shall wish that you might be turned into nothing, but shall have no hope of it; when you shall wish that you might be turned into a toad, or serpent, but shall have no hope of it; when you would rejoice, if you might but have any relief, after you have endured these torments millions of ages, but shall have no hope of it; when after you have worn out the ages of the sun, moon, and stars, in your dolorous groans and lamentations, without rest day or night, or one minute's ease, yet you shall have no

hope of ever being delivered; when after you have worn out a thousand more such ages, yet you shall know that you are not one whit nearer the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend forever and ever; and that your souls, which have been agitated by the wrath of God all this while, yet will still exist to bear more wrath; your bodies, which shall have been burned and roasting all this while in these glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which will not have been at all shortened by what shall have been past.”

This is the doctrine I like to hear, and oh, that we had more of such pious and inspired preachers now-a-days, and would not the writer of ‘A,’ or some other one, do better to select, occasionally, a passage similar to the above than dispute, as he does, with a set of writers who have no knowledge of the scriptures, and who seem to be instigated by the devil; and would not such extracts have a strong tendency to make people love, bless, and adore their God and Creator?

I am, Sir, Yours, &c.
Y***** M****.

For the purpose of affording “more light,” I subjoin a few passages of Scripture, which are contrasted with the trinitarian doctrine; and if any thing more is wanted to show the real absurdity of that doctrine, I can furnish it; but any reasonable mind will be satisfied with this, setting aside what has already been done to enlighten and instruct those who are out of the way.

JESUS CHRIST AND HIS TRINITARIANS.

APOSTLES.
To us there is but one God, the Father. 1 Cor. viii. 6.
My Father is greater than I. John xiv. 28.

Who is the image of the invisible God, the first born of every creature. Col. i. 15.

The Son can do nothing of himself.—John v. 19.

But of that day, &c. knoweth no man, not the angels, &c. neither the Son, but the Father. Mark xiii. 32.

God, who created all things by Jesus Christ. Eph. iii. 9.

By whom, also he made the worlds.—Heb. i. 2.

The Revelation of Jesus Christ which God gave unto him. Rev. i. 1.

For there is one God, and one Mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5.

Denying the only Lord God, and our Lord Jesus Christ.—Jude 4.

Jesus of Nazareth, a man approved of God among you by miracles and signs, and wonders, which God did by him. Acts ii. 22.

For as the Father hath life in himself, so hath he given to the Son, to have life in himself. John v. 26.

I live by the Father.—John vi. 57.

This is my beloved Son. Mat. iii. 17.

That they might know thee, the only know thee, who art true God, and Jesus not the only true God, Christ whom thou hast in distinction from the sent. John xvii. 3.

That at the name of Jesus every knee should bow—and that should bow—and every tongue should confess that Jesus Christ is Lord to the Lord to his own glory of God the Father glory. 1st Phil. ii. 11.

A little paper now lies before us, printed on a half sheet considerably smaller than one half of this, the price of which is the same as that of the *Intelligencer* and *Chronicle*; and it has nearly twice as many subscribers for it, as belong to our list. We mention this fact in order that our readers may believe, what we know, that the terms of this paper are as favorable to subscribers as could possibly be afforded or reasonably required. They are probably aware of the fact, that the more copies there are printed and subscribed for, the cheaper the paper can be afforded to individuals. Let, then, every subscriber for this paper, do us the favor, which he can undoubtedly do, to obtain one other, responsible name, and we will deduct twenty-five cents from the price of his paper for the present volume, and make our terms hereafter still more favorable to the whole: i. e. if our list of good subscribers can be doubled, we will reduce the prices of publication.

We really hope that our friends, considering what sacrifices we have made for the cause of truth, will endeavor to assist us, as much as possible, in extending the patronage of the only liberal publication there is in this

state, and the largest Universalist paper in the United States. We also hope, that those of our subscribers, who can do it conveniently, will remit to us, or some of our agents, the amount of one years subscription—by doing this, they will save fifty cents to themselves, besides aiding us in discharging the numerous and constant draughts upon the publishers' purse—which is unfortunately for him, rather poorly stocked. It will be recollected that all payments made to the publisher or either of the agents, in the month of February, will be considered as made in advance.

We understand that a Universalist Society is about organizing in Dorchester, Mass.—There are now in Boston three societies of this description,—in Charlestown one, in Roxbury one, and in Cambridge-Port one, besides many others in neighboring towns. Well may Boston and its vicinity be called “The Head Quarters of good principles.”

Our respected friend, the editor of the *Maine Baptist Herald*, says: “Jesus declares that it had been better for that man [Judas] if he had never been born.” Will he do us the favor to tell us where, in the Bible, that declaration may be found?

ORIGINAL COMMUNICATIONS, FOR THE INTELLIGENCER.

MR. DREW.—As you gave an interesting extract from the prose writings of the admired late Mrs. Barbauld, whose beautiful hymns for children beguiled many of our infant moments, in which her sentiments of religion were on some points expressed, I would request you to publish another extract, being from a Memoir of her husband, the late Rochemont Barbauld, written by herself, and published in the *Monthly Repository of Theology and General Literature*. He was a dissenting minister of very liberal and benevolent views. After informing us of his liberal latitude to free inquiry—his virtues—his social affections—and his great singleness of heart,—she gives his sentiments on the subject of Religion as follows:

“He was a believer in the pre-existence of Christ, and, in a certain modified sense, in the atonement; thinking those doctrines most consonant to the tenor of scripture;—but he was too sensible of the difficulties which press upon every system, not to feel indulgence for all, and he was not zealous for any doctrine which did not affect the heart. Of the moral perfections of the Deity he had the purest and most exalted ideas; on these was chiefly founded his system of religion, and these together with his own benevolent nature led him to embrace so warmly, his favorite doctrine of the final salvation of all the human race, and indeed the grand rise and perfectability of all created existence.”

Of the last sentiment, the “gradual rise and perfectability of all created existence,” many may think it an excrescence from his unbounded benevolent ideas. He, we well know, stands not alone in this belief.—John Wesley, the father of the Methodists, a man of warm, genuine piety, and benevolent feelings, but somewhat superstitious, was a believer in the immortality of brutes, as will be seen from the following note to his “Survey of the wisdom of God in the creation &c.”

“The sacred volume informs us, that God made all things by the word of his power; and that without him, nothing is that is. That in him we live, move, and have our being. That with him is neither variableness nor shadow of turning; and that he is the same yesterday, to-day, and so forevermore. Hence we are taught that God is the inexhaustible and immutable source, whence all things proceed: that when the body returns to dust, the spirit returns to God who gave it. Agreeably to that beautiful allusion in scripture. Earth to earth.—Ashes to ashes.—Dust to Dust.—And might not the expression consistently imply, spirit to spirit, intellect to intellect, species to species. Hence we should infer, that God is the great first cause of all things, and that all creatures are the effect of that cause, and while we query the immortality of the effect, the immortality of the cause will remain unquestioned. Nor will it be questioned that an immortal cause can produce a mortal effect. Or that this state of being is a state of mortality alike to brutes and men. Hence the true expression of the proposition will be: that man is endued with an immortal rational soul. And the utmost query will be, whether brutes are endued with an immortal sensitive soul, for they cannot be regarded as moral and responsible agents. No question! The brute returns to its immortal, original, elementary essence. And man as a moral, and responsible being, returns to give an account of the deeds done in the body; and even of his benevolence to brutes: for it is a command to be merciful to the brutes. But man! proud man! high and lifted up in the scale of being,—proceeding from the same common parent, forgets, or surveys at a distance his near kindred, the brute, and the worm. And instead of the merciful proprietor, the victim of depravity himself, he becomes the capricious despot, and the inflexible tyrant: lording it over the whole creation with rapacious wantonness and relentless cruelty.

But the same reasoning will apply to all things, even the meanest, and apparently the most insignificant of created beings. For not a poor chattering sparrow, nor even a hair of your head, shall fall to the ground without your heavenly Father's notice. Which expression is undoubtedly intended to teach us, that

every particle of matter in the whole universal range of existence, is accountable, and returnable to its original essence, and that it cannot be annihilated and lost.”

LETTER, No. V.

TO THE REV. CHARLES S.

My dear Friend;

Suppose you have a child, whose happiness you really desire. It is so ordered that his happiness can come only through his obedience. Now, in order to obtain your first desire—viz. the happiness of your child, you will also desire his obedience, which is the means of obtaining it; because his happiness cannot be promoted without it. If then you require the obedience of your child, is not the very requirement an evidence that you wish for his happiness? I wish to be distinctly understood, and therefore I will state a case. Suppose you know, admitting for the time being that it were possible for you to know, that if you invested a certain amount of money in trade, you should, by that means, gain a thousand dollars. Now if you invest that amount, is it not an evidence that you wish to obtain the last named sum? You know it cannot be gained without, and you know also that the investment is the certain means of obtaining it. By attending to the means you furnish an evidence that you desire the end. The idea here stated and illustrated you will not dispute. That is, if the happiness of your child can come only through his obedience, and you require the latter, it is certain that you must design the former. Let us then apply this truth to the subject. Obedience is the only medium through which happiness can be communicated to mankind. The first is the necessary cause of the second, and he who desires the one must regard the other also. To require obedience is a proof that the happiness connected with it is desired also. God requires all men to obey his laws;—it is the duty of all to keep his commandments, because his requirements make it a duty. Obedience is the certain cause of happiness. To require the former is to desire the latter. God requires all men to obey him, hence he also desires the happiness of all men. Why? Because he could not wish for men to obey him, without intending their happiness, as both are inseparably connected. To require the one, is evidence that he designs the other. Therefore, God designs the happiness of all men.

You are a calvinist. You do not believe it is God's will or design to save all mankind. How do you reconcile this part of your creed with the fact, that God requires every human being to yield obedience to his laws? Could he require the obedience of all, and not desire the happiness of as many? To answer negatively is to say, that he could wish for the means without meditating the end necessarily connected with those means—all which is impossible. I wish you to think of this thing a little. Do not dismiss it without giving it a serious and candid examination. Let this question settle deep into an honest mind.—If God has required the HOLINESS, has he not also necessarily designed the HAPPINESS of all men?

To be consistent with yourself, you ought never to say that it is the duty of all to keep the commandments. For those can be under no obligations of duty, whose happiness God has not designed, through the requirement by which they are obligated. That he does not design their happiness is an evidence that he has not required their obedience; because the design in the one case and the requirements in the other must run parallel with each other. The requirements for the holiness and the design for the happiness are precisely as inseparable as the thing required (obedience) and that designed (happiness). When you preach, therefore, you should tell the non-elect, or those whom you believe God does not design to save, that they are under no obligations to obey him—he has never required their obedience, because he never meditated their happiness. Tell them it is no matter how much they sin, as they cannot add any thing to their exposure, since their damnation is certain;—or rather, I should say—tell them they never can sin; because “where there is no law there is no transgression.” God has never required their holiness; they have no commands to disobey, and non-elect as they are, tell them they may do what they please and still they will be as sinless as the angels in heaven. I say you might tell them this if you would be consistent with that part of your creed, which asserts that God never willed the salvation of all men.

To return. You wish for the happiness of your child. To obtain this, you require his obedience, and to secure the latter, you annex promises and penalties to your law. What is the design of your rewards and punishments? Are they not promised and threatened from one motive, and do they not both look for the same end,—viz. the obedience of the child? and it both are intended to promote his obedience, must not both also be subservient to the same design—his happiness? It follows, therefore, that punishment, rightly understood, proceeds from as kind a motive, and is as mercifully intended as reward. They are opposite means, it is true; but they both unite in the same design. They are merely the different methods taken to accomplish the same end.

So God desires the happiness of all his creatures. To promote this, he requires their obedience, and to secure the latter, he promises rewards on the one hand, and threatens punishments on the other. But his threatenings are not opposed to his own first desires,—the happiness of mankind; they are added to secure it by promoting

their obedience. But you will tell me that the justice of God requires the eternal misery of the sinner. I know this is often said, but sure I am, I never yet saw the least shadow of authority for such an assertion. Indeed it is impossible that divine justice should require such a thing. The justice of God requires every man to love him supremely, and his neighbor as himself: and hence, that every man should be holy and happy. Now, can it demand any thing contrary to this? Surely not. Divine justice would not be justice if it opposed its own demands. It can never be satisfied with any thing short of the holiness and consequently the happiness of all mankind. This is what it requires, and all its penalties are added not to make men miserable forever, but to promote their obedience, and therefore their enjoyment. The justice of God is as much in favor of the salvation of men as his mercy. They are not opposing attributes. God is not divided against himself, nor does his justice operate to prevent, rather to execute his benevolent intentions in relation to his creatures. It may punish the offender, and it ought to punish him, until he is reclaimed, and yields the obedience which the justice that chastises him demands. But to say it may punish men forever, is to say it may defeat its own designs, which is impossible.

Let men have this idea of their heavenly Father. Let them believe that all his dispensations originate in his loving kindness—that both his mercy and his justice are subservient to his kind intentions toward them,—that they both consult his best good, and will ultimately effect it—(not, it is true, without his obedience, but by it)—and you will furnish them with the best of reasons why they should love, adore and serve him—why they should be reconciled to the troubles of this stormy life, trust in his goodness, and return unto him the grateful sacrifice of praise and thanksgiving. You need no more fear that this sentiment, heartily embraced, will make men licentious, than you would that a belief in your paternal goodness toward your offspring, will cause him to hate and disobey you. Tell him that all your laws are given to promote his own good—that every form of their administration has the same object in view—that though you punish him, as you assuredly will, until he is taught by bitter experience the bad policy of disobedience, yet you do it for his good—that your love for him is pure, sincere, warm and unchanging, and that it is for his true interest to be obedient; and you will be much more likely to secure his confidence, and to dispose him to obey you, than if he believed you was his enemy, and could ever do that toward him which would prove to his injury without any mixture of advantage. You will know how to apply this to the subject under consideration, and I leave it for you to do it faithfully and candidly.

THE CHRONICLE.

GARDINER, FRIDAY, FEBRUARY 9, 1827.

CONGRESS. The Senate on the 31st Jan. refused a passage to the BANKRUPT BILL, by a vote of 25 to 15.

Mr. Saunders of S. C. has introduced a resolution into the House, calling on Mr. Clay for a list of the newspapers in which the laws have been directed to be published since 1825, designating the changes which have been made, with the reasons for each change.

The passage of the new tariff bill is thought by some to be highly probable.

Mr. Hayne has presented to the Senate a petition from the family of Mr. Jefferson, praying for an act of Congress to enable the city corporation of Washington, to take charge of the Jefferson Lottery.

Gen. Chandler, from the committee on the militia, has reported a bill to provide for the national defence, by the establishment of a uniform militia system throughout the United States.

Col. Abert has made a report relative to his survey of a part of Kennebec river, last summer. He recommends that the rock at Lovejoy's Narrows which occasions the principal difficulty to vessels in passing them, be removed by blasting to about ten feet below low water mark.

MAINE LEGISLATURE. A bill revoking the charter of Kennebec Bank has passed the Senate.

A bill to incorporate the Buxton manufacturing company has passed to be enacted by the Senate; and another to incorporate the Penobscot steam-navigation company has passed the House.

The resolve, which was sent from the Senate to the House, to increase the Governor's salary to \$2000 was refused a passage by the latter body.

The Senate has refused, to take any further measures the present Session relative to the long agitated York County Court question.

UNITED STATES SENATORS. In Missouri, Thomas H. Benton has been re-elected a Senator to Congress.

The Ohio Legislature have balloted fifteen times successively for an U. S. Senator to succeed Mr. Ruggles the present incumbent, and obtained no choice. At the last balloting Mr. Ruggles had 41, Mr. Irvin 32, and Mr. Silliman 22.

The Senate of Massachusetts at its last balloting elected on its part James T. Austin, Esq. of Boston, a new candidate, Senator to Congress. Mr. John Mills was dropped. The House were to act upon that nomination on Wednesday last. The result has not reached us.

IMPORTANT RUMOUR. A rumour is afloat that the Government of the U. S. has issued orders to all the Navy yards, to launch and fit out immediately all the national vessels. What gave rise to this rumour, or whether there is any foundation for it, we are unable to say; but if it be true something serious may be apprehended.

The Spanish Commodore Laborde with 3 frigates, 2 brigs and a schooner, has blockaded the Mexican fleet consisting of 1 frigate, 2 brigs and 1 schooner, in Key West, under the command of Commodore Porter.

JARED SPARKS, editor of the N. A. Review has made arrangements with Judge Washington for publishing an entire edition of General Washington's work; to consist of Letters to the Governor of Virginia, during the French War, his State Papers, Official correspondence, both military and civil, and such of his private letters as may be deemed suited for publication; the whole to be comprised in a series of volumes, with notes and illustrations by the esteemed editor.

The brig Planter, bound from Jamaica to Mobile, the death of whose master will be found noticed under our obituary head, was spoken about the 8th of January last. She had lost her topmasts and spars—the mate and three seamen were sick below, and no one on board capable of navigating her into port.

FOREIGN.

AFFECTING CIRCUMSTANCE. The following incident, which occurred in the month of October last, would have been narrated at the time, had the facts been communicated to us through an authentic channel. John Higgins, farm servant, at Ainibaghiesh, parish of Glenelue, has a little daughter, three years old, who, having followed a cart to the potatoe field, was allowed to play about till evening, which was then very near at hand. The child amused itself by plucking wild flowers, which were ripe enough in the month of October, and allured, perhaps, by the sight of a few tufts of unfading heather, strayed unnoticed to a contiguous moor of at least 2000 acres in extent. When the laborers were about to quit the field, the girl was called and looked for in vain, and though the shades of night were closing on all sides, a diligent search was immediately instituted, in which all the neighbors joined. At a late hour the afflicted relatives were constrained by their friends to return home, and passed a most anxious and sleepless night. Early next morning the search was renewed, and continued for two successive days, but still with little hope of success. The child disappeared on Wednesday evening; and it was not until ten o'clock of the Saturday following, that she was discovered by her grandfather, lying on her face, among a small heap of stones. The air, during the first night, was cold and frosty; on the second, it rained without intermission, and on the third day the wind blew keenly from the east; and during the whole of that long period, the little sufferer had remained alone on the open wild, without food or shelter of any kind. Her grandfather was in the knowledge of all these circumstances, and when he lifted his little favorite in his arms, he expected to find her a stiffened corpse. The reader may judge then of his feelings, when she opened her mild blue eyes, smiled in his face, and in accents scarcely articulate, inquired, "where's my father and uncle Sandy?" So tender an appeal, made under such circumstances, was too much for the veteran's fortitude, and we cannot better describe the scene than by quoting his own words:—"I tried to thank my Maker aloud, but words I had none; my hair, I am sure, stood on end, and my heart was as gritty at the same time that I sat myself down w' Nanny in my arms, and cried, and better cried, till the wee thing asked what ailed me, and I was brought to myself by thinking I had turned the greatest bairn of the twa." But Nanny with proper nursing recovered, and still lives a comfort to her parents, and a singular proof of the power and goodness of that superintending Providence which "tempers the wind to the shorn lamb."—*Dumfries Courier.*

FROM FRANCE. An arrival at New-York from France, brings Paris accounts to the middle of Dec. at which time the public were in full possession of the measures, recently taken by England towards Portugal; but there is no evidence in the government papers, or private letters, that the event was productive of any alarm, or that it had been considered, by the French cabinet, otherwise, than an act of ordinary administration, in which every nation is bound to assist its ally, when required for purposes of self-defence. These accounts, when speaking of the affairs of Portugal, deny that France had any hand in furnishing arms to the refugees; or aiding them, in any way.—They also mention, that the Portuguese militia had been very successful, in resisting the encroachments of some of these bands of rebels;—and that the unnatural war was not expected to be long, or to involve in it, any very serious consequences. The manufacturing trade of France, like that of England, had been over-done, and of course was productive of the same evils. The public funds, remained steady.—*Mr. Inq.*

GREECE. Some late accounts from the Mediterranean, state that but few military operations had taken place the last summer, between the Greeks and Turks; and from many circumstances, which had arisen during this period, it was believed, that the negotiations, for putting an end to the war, were in a favorable train; and that Greece would be restored, in the course of the year, to a nominal state of independence—a condition of things, preferable to her former situation.—and such as the other powers think best suited to her character and genius; or, perhaps, such alone as they have been engaged to procure. Our next accounts may give certainty to these reports.—*Ibid.*

RUSSIA. The Russians have been very successful in their operations against the Persians; and we may shortly learn, that their invincible legions have penetrated into Persia, and agreeably to the custom of olden times, plundered the cities, with the view of returning, not only with crowns of laurel, but with the richest spoils of Minor-Asia. *Ibid.*

IMPORTANT FROM CUBA. The editor of the N. Y. Gazette has received the following extract of a letter from their correspondent at Havana, dated 11th of Jan.

"In the present unsettled state of Mexico, and when so respectable a naval force existed in this port, the appearance of Com. Porter on our coast, with a frigate, two brigs and a sch. has excited no little surprise here; in fact it is considered quite a Quixotic idea of the Commodore; he depended, probably, on finding the Spanish fleet (that was disabled in the Sept. gale,) still under jury masts forgetting the character which so eminently distinguishes the head officers of this government for activity and energy; and who have labored most assiduously in defence of the island. They ordered the ships to be repaired forthwith, which is clearly accomplished, so that the very day intelligence reached us of Porter's visit, Com. Laborde sailed in pursuit, with three frigates and a brig, and one or two additional frigates will be despatched shortly to reinforce him. Porter has sheltered himself, under the American flag, at Key West, and he is blockaded by Laborde, with part of said force, who is determined to await his departure, or until Porter is joined by the reinforcements from Colombia, which, it is reported to-day he expects. The Spanish vessels are abundantly supplied with provisions and money, and are in better condition than when launched.

DOMESTIC.

MORGAN'S CASE. The excitement on the subject of the forcible abduction seems to be every day stronger and stronger in the western part of the state. The newspapers of that quarter are full of articles on the subject, yet the citizens complain that the journals are cowardly and pusillanimous in the expression of a just indignation on the occasion. A meeting of the inhabitants of the town of Seneca has been held to take into consideration "the late violation of the laws, and outrages on the rights of an American citizen, in the person of William Morgan." An address and resolutions were drafted and have been published. The address states an outrage of the most daring kind had been committed; that the courts of law had been in vain appealed to for punishment of the offenders; that a secret and invisible power had controlled the course of justice, and that it was time for every citizen to look to his own safety. The resolutions were to this purport—"That all secret associations are dangerous to Freedom, and the powerful one of Freemasons especially so; that the meeting will not vote for Freemasons for any office whatever; that the sentence pronounced upon those who carried off Morgan is an insult to an enlightened people; that the meeting will petition for a law to prevent the like outrages in future; that the silence of the public journals on the subject is alarming,—and that the meeting will take no newspapers which do not publish the facts and public proceedings relative to the late outrage, and will discourage as much as possible their circulation. A committee was appointed to correspond and concert measures with other committees on the subject, and to open a subscription to defray the expenses of a further investigation of this affair.

New-York Eve. Post.

NEW HAVEN, JAN. 23.

Literary.—Proposals have been received by the Hon. Timothy Pitkin, late Representative in Congress, and author of a Statistical View of the Commerce of the United States, for publishing by subscription, "Sketches of the Political and Civil History of the United States of America," in two vols. octavo. This work has been long expected, and from the talents, industry, and literary attainments of the author, we anticipate a valuable addition to our stock of national literature.

A committee appointed at Alexandria, to investigate the cause of the late fire in that city, and to estimate the amount of the loss, have estimated that amount to be \$107,227. Besides the sum of \$20,000 appropriated by Congress for the relief of the indigent sufferers, the Corporation of Georgetown has appropriated \$500 for the same object, that of Washington \$1000, and individual members of Congress \$900.

EARTHQUAKE. The Saratoga Sentinel states that an earthquake was felt in that village, and in the neighboring towns of Corinth and Greenfield, on the evening of the 7th ultimo. The ground was deeply covered with snow, and the noise, which continued for one or two minutes, resembled that of a heavily laden wagon over frozen ground. At Whitehall, also, an earthquake was felt at the same time. The trembling of the earth was so great as to shake the buildings and jar the crockery and glass ware in the houses.—*N. Y. Com. Adv.*

PIRATES OF THE FAIRY. On Thursday last, Colson, one of the condemned pirates and murderers of the Capt. and mate of the above mentioned vessel, was executed at Boston, agreeably to sentence. *Marchant*, the other wretch, hung himself, in prison, on the Tuesday night, previous. The latter, it is said, was one of the pardoned pirates condemned some years since, in a Southern Court, but pardoned by President Monroe. *Mr. Inquirer.*

Mr. White in his letter on the Florida Canal, mentions that the surveys are not yet sufficiently advanced to admit of a report being made. If once completed, Cuba would no longer be the key of the Gulf of Mexico. St. John's river opens a navigation for steam boats for 100 miles at an average breadth of two miles. \$10,000 would open the navigation from lat. 28 30, to Cape Romain, in South Carolina.

At the Woollen Manufactory belonging to Benj. Bussey Esq. in Dedham, there are between two and three hundred hands employed, who finish weekly from fifty to sixty pieces of cloth. *N. E. Farmer.*

Those subscribers who have heretofore taken their papers from the *Augusta* Post office, will, to save postage, after this number, find their copies at *Hamlen's Kennebec Tavern*, unless we receive different orders from them.

The Editor deems it expedient to give notice that he has now removed from Belfast to *Augusta*, and resides in the house of Mr. Artemas Kimball, on the second street west of, and directly opposite to, the Meeting-house. He requests all his friends, who have any communications to make to him, either in his individual or editorial capacity, to direct their letters, not to Gardiner, as many have recently done, but to *Augusta*.

All communications relating to the business of the *Intelligencer* establishment, should be directed to the publisher, Mr. P. SHELDON, Gardiner.

The Editor expects to preach in this town next Sabbath.

We are requested to mention, that Col. CHARLES SAVAGE of Farmington, is Mr. Streeter's agent for collecting arrearages on subscriptions due for the past volumes of the *Intelligencer* in that town.

CHEMICAL LECTURES.—The Lectures on Chemistry at the Lyceum, commence at 7 o'clock—on Monday, Wednesday and Friday evenings. Tickets for the whole course, or for one evening, may be had at P. Sheldon's Bookstore.

WANTED at this office, as an apprentice, an active and well educated lad, about 15 years of age.

MARRIED.

In Pittston, on the 2d inst. by Thomas Coss, Esq. Mr. John Stevens, Jr. to Miss Jerusha Hale.

In Litchfield, Mr. Ezekiel Sinclair, to Miss Hannah Fisher.

In New-Gloucester, by Rev. Jabez Woodman, Mr. Amos Nevins, to Miss Hannah Pierce.

In Bath, Mr. Daniel Ward to Miss Abigail J. Norton.

In Camden, Col. Joseph Hall to Mrs. Elizabeth Pendleton.

In Kingston, (Mass.) Mr. Ebenezer Barker, of Charlestown, to Miss Sally Fuller, daughter of the late Doct. Jabez Fuller.

DIED.

At SEA, on the 4th of Jan. last, of the yellow fever, on his passage from Jamaica to Mobile, CAPT. JAMES PERKINS, of Dresden, aged 24, master of the brig *Planter* of Bath.

In Dresden, on the 4th inst. OLIVE, wife of Dea. John Perkins, and mother of the above Capt. James Perkins, aged 67.

In Bath, Mr. David Haynes, aged 82.

In Ripley, Joseph Shepard, son of Jacob Hale, Esq. aged 21.

In Livermore, on the 15th of Dec. last, Mr. Elijah Wellington in the 77th year of his age. Mr. W. was a man beloved by all who were acquainted with him,—of a strong mind, much reading, and sound understanding. He had for more than forty years, been an exemplary and uniform Christian; reducing the principles of the gospel of Christ to practice in his daily life and conversation. Religion was the subject, which of all others engaged the powers of his soul; the sanctifying influences of which, were observable to all around him, in those holy affections, and that Christian charity, which he constantly exhibited. He believed that religion was founded in love to God and love to man, and his whole life was a practical comment upon this heavenly theory. Mr. W. moved into Livermore from Lincoln (Mass.) in 1806, shortly after which, he lost the sight of one of his eyes, and in about four years from that time, he was deprived of the use of the other. For eleven years, every object in the universe was shut from his vision. During this period, his family were in the habit of reading to him, which gave him much satisfaction. Possessing a memory remarkably retentive, his conversation was peculiarly interesting and instructive to all those who had the happiness to share it. His religious views were liberal, and embraced the equal goodness of the Eternal Father to all his offspring, and the ultimate triumph of the Saviour of the world, in the reconciliation of all things to God.

As he drew near the gate of death, he was calm and resigned under his numerous bodily afflictions, being supported by the blissful hope of immortality beyond the confines of the grave, which hope was to him as an anchor to the soul, both sure and steadfast, enabling him to pass the dark valley and shadow of death fearing no evil.

But a short time before he took his departure from this "vain and inconstant world," being asked by the writer of this notice, if he was willing to die, he answered with the greatest cheerfulness, "Not only willing, but anxious, if it is the will of God. I long to be at rest; the way to life looks brighter and brighter." Again he observed to me, "Brother B. I have been wanting to see you, that I might have the privilege of making a public profession of my religious sentiments. I have found them good to live by, and they are my support at the approach of death."

He died, as he had lived, in the full belief of the "Restitution of all things;" and we trust, has entered into that immortal rest which is prepared for the redeemed of the Lord. He has left eight children to mourn the loss of a faithful father, and to imitate his virtues.

MAINE REGISTER,

FOR THE YEAR OF OUR LORD

1827,

For sale at the Gardiner Bookstore.

PROMPT PAYMENT. COMBINATIONS 39:48:54, a prize of 500 dollars, in a whole ticket, was presented at P. SHELDON'S Office, on Monday last, and immediately paid. One prize of 100 dollars, and several smaller ones were heard from the same day; and the holders are invited to call and receive the cash, or exchange them for something better.

TOMORROW, FEBRUARY 10, THE TENTH CLASS OF THE CUMBERLAND AND OXFORD CANAL LOTTERY

Will be drawn, and the following handsome prizes distributed a good proportion whereof will be sold at

P. SHELDON'S

LOTTERY-OFFICE GARDINER

next door north of the Bank. RECOLLECT next door to the BANK—the very place to get money above all others.

ONE PRIZE OF

3000 DOLLARS

1 " " 1,100 12 " " 100
4 " " 1,000 13 " " 50
6 " " 200 60 " " 20

and a great number of 10 and 4 dollars. Whole tickets 4 dollars and parts in proportion. Orders enclosing cash or prize tickets will receive as prompt and liberal attention at the above office, as at any other in the State.

One prize of 1000 dollars, one of 50, five of 20, and a large proportion of small prizes, in the last class of the Cumberland & Oxford Canal Lottery were disposed of at the above office.

* * Tickets in all legally authorized Lotteries, constantly for sale.
Gardiner, Jan. 19, 1827.

THE BOSTON SPECTATOR

AND LADIES' ALBUM,

IS A Paper designed to furnish instruction and amusement, particularly interesting to the young. It is published every Saturday, in Boston, by INGRAM & HEWES, and edited by a gentleman of distinguished talents and taste. It is elegantly printed with a new type, on a beautiful paper, and each number contains eight quarto pages.

The terms are two dollars and fifty cents per annum, if paid in advance, or three dollars at the end of the year; one dollar and fifty cents for six months paid in advance, and no subscription received for a shorter period.

Subscriptions received at this Office.
Gardiner, Feb. 9.

THE REFORMER.

THE design of this work is to expose the clerical schemes and pompous undertakings of the present day, under pretence of promoting religion, and to show that they are irreconcilable with the spirit and principles of the Gospel. The great Missionary operations which commenced some years since, and the numerous Theological Seminaries which have been erected, and are still erecting in every part of our country, have been only an injury to true religion, and have tended to exalt an order of men to a height not warranted by the New Testament. Their numbers and influence are rapidly extending throughout all parts of the community, and threaten the destruction of our civil and religious liberties. By means, either direct or indirect, they are steadily advancing their cause, and their ascendancy over the minds of the people; and at no distant period, should their influence continue to increase, scarcely an individual will be found willing to incur the hazard of opposing any of their schemes. The pernicious effects of clerical domination in this country may be inferred from the history of other countries, and ought early to be guarded against.

Being neither under the jurisdiction nor influence of any particular sect, the Reformer will not be made an instrument for advancing the views or interests of any; but will rebuke evils wherever met with, and pursue the line of truth marked out by the precepts of Divine Revelation, regardless of the frowns or the censures of those, who, from interest, prejudice, or caprice, may become its opposers.

TERMS, &c.

The Reformer is published in periodical numbers of sixteen octavo pages, the first of each month, at one dollar a year, payable in advance. Orders from any part of the Union, post paid, enclosing the amount of subscription, and directed to T. R. GATES, No. 290 North Third Street, Philadelphia, will be attended to without delay.

Those who will procure ten subscribers and become responsible for the amount of their subscriptions, shall be entitled to a copy gratis.

THEOPHILUS R. GATES.

Philadelphia, 1826.

NOW PUBLISHED,

The GENUINE Stereotype Edition, in quarto, of

"ROWLETT'S TABLES OF INTEREST,"

WITH ADDITIONS AND IMPROVEMENTS.

IT is now about twenty-five years since the first edition was issued, and no error has ever been found in the calculations.

The present edition has been examined no less than twelve times by different persons; and a PREMIUM OF ONE HUNDRED AND FIFTY DOLLARS is now offered by the publisher, for the detection of an error of a CENT in manner as described in the Preface. Moreover, such directions are given by a Note at the end of the Introduction, as make the Tables of nearly double their apparent value, inasmuch as it is shown, that the exact Bank Interest may be found, not only at sight for every day from one to 64, but almost at sight, for every day from said 64, to one hundred and twenty-four days, on all the sums of principal, dollar by dollar from unit or 1 to 2000, on every ten dollars, from 2000 to 5000, on every fifty from 5000 to 10,000 dollars, besides months, &c. on the same amounts, together with a useful cent table; the whole computed at six per cent, &c. It is likewise shown by another Note, that the amount of COMMISSIONS at various rates per cent, may be found at sight on all the sums of Principal included in the Interest Tables.

The work altogether, has been got up in complete counting-house style, with an indexed index to each hundred dollars, and forms a substantial and handsome book of reference, either as a standard or a check.

In numerous instances, 10 and 12 dollars per copy have been paid for the old edition, when to be met with second hand, but the price of the present improved edition will be only as follows:

Full bound in calf and lettered, with indexed index, Five dollars, fifty cents.
Full bound in sheep and lettered, with indexed index, Five dollars.
Half bound in marbled paper, with indexed index, Four dollars.

And the booksellers are bound to adhere strictly to these prices.

To be had of PARKER SHELDON, GARDINER, and of the Agent, JOSEPH McDOWELL, Bookseller, No. 26, Market-street, Philadelphia, who will promptly attend to all orders, &c.

JOHN ROWLETT.

Philadelphia, 12th mo. 21st, 1826.

Beware of a spurious Abridgement of less than one half, in form of an Octavo Receipt Book; for although it is advertised in my name, it is not mine, and several copies of it, furnished to orders for mine, have been returned to the vendors as COUNTERFEIT. The price too, in comparison with my own work, should be only one dollar fifty cents, even bulk for bulk, and yet TIMOTHY FLETCHER and ABRAHAM W. THAYER the publishers, in Portland, did intend, as appears by their Proposals, to vend it to the public, at the enormous price of five dollars per copy!! And after all, whether they copied from my old edition correctly or made mistakes, I have not had time to examine, but it has evidently been got up only in the common way like an Almanack, &c. without those checks and cross-examinations which Tables of such a kind necessarily require.
Feb. 9.

NEW LINE.

LATELY received by the subscriber, who intends keeping the article for sale during the season, a quantity of NEW LINE.

ALSO, SEA SAND.

Gardiner, January 5.

M. BURNS.

POETRY.

LIFE AND DEATH.

O fear not thou to die!
But rather fear to live; for life
Has thousand snares thy feet to try
By peril pain and strife,
Brief is the work of death;
But life! the spirit shrinks to see
How full, ere Heaven recalls the breath,
The cup of woe may be.

O fear not thou to die!
No more to suffer or to sin;
No snares without thy faith to try,
No traitor heart within;
But fear, oh! rather fear,
The gay, the light, the changeful scene,
The fluttering smiles that greet thee here,
From Heaven thy heart that wean.

Fear lest in evil hour,
Thy pure and holy hope o'ercome
By clouds that in the horizon lower,
Thy spirit feel that gloom,
Which over earth and heaven
The covering throws of fell despair,
And deemst itself the unforgiven,
Predestin'd child of care.

O fear not thou to die!
To die and be that blessed one,
Who, in the bright and beautiful sky,
May feel his conflict done;
Who feels that never more,
The tear of grief or shame shall come,
For thousands wailing from that Power,
Who loved, and called him home.

MISCELLANEOUS.

INSTINCT.

Dr. Franklin, after the decease of his father returned to Boston, in order to pay his respects to his mother, who resided in that city. He had been absent some years, and at that period of life, when the greatest and most rapid alteration is made in the human appearance; at a time when the querulous voice of the stripling assumes the commanding tone of the adult, and the smiling features of youth are succeeded by the strong lines of manhood. The Doctor was sensible such was the alteration of his person, that his mother could not know him except by that instinct, which it is believed can cause a mother's heart to beat most violently in the presence of a child, and point the maternal eye, with quick and sudden glance, to a beloved son.

To discover the existence of this instinct by actual experience, the Doctor resolved to introduce himself, as a stranger, to the mother, and to watch narrowly for the moment in which she should discover her son, and then to determine, with the cool precision of a philosopher, whether the discovery was the effect of that instinct of affection—that intuitive love—that innate attachment, which is conjectured to cement relatives of the same blood; and which, by according the passions of parent and child, like a well tuned viol, would at the first touch cause them to vibrate in unison, and at once evince that they were different chords of the same instrument.

On a sullen chilly day in the month of January, in the afternoon, the Doctor knocked at his mother's door, and asked to speak with Mrs. Franklin. He found the old lady knitting before the parlor fire—introduced himself, and observing that he understood she entertained travellers, requested a night's lodging. She eyed him with that cold look of disapprobation which most people assume when they imagine themselves insulted, by being supposed to exercise an employment but one degree below their real occupation in life—assured him that he had been misinformed—that she did not keep tavern; but that it was true, to oblige some members of the legislature, she took a number of them into her family during the session; that she had four members of the council and six of the House of Representatives, who then boarded with her, that all her beds were full; and then betook herself to knitting, with that intense application which expressed, as forcibly as action could do, if you have concluded your business, the sooner you leave the house the better.

But upon the Doctor's wrapping his coat around him, affecting to shiver with cold, and observing it was very chilly weather, she pointed to a chair, and gave him leave to warm himself. The entrance of her boarders precluded further conversation—coffee was soon served, and the Doctor partook with the family. To the coffee, according to the good old custom of the times, succeeded a plate of pippins, pipes, and a paper of tobacco, when the whole family formed a cheerful smoking semicircle before the fire. Perhaps no man ever possessed the colloquial powers to a more fascinating degree than Dr. Franklin, and never was there an occasion when he displayed those powers to greater advantage than at this time. He drew the attention of the company by the solidity of his modest remarks—instructed them by the varied, new, and striking lights in which he placed his subjects, and delighted them with apt and amusing anecdotes. Thus employed, the hours passed merrily along until eight o'clock, when, punctual to a moment, Mrs. Franklin announced supper. Busy with her household affairs, she fancied the intruding stranger had quitted the house immediately after coffee, and it was with difficulty she could restrain her resentment when she saw him without hesitation, seat himself at the table with the freedom of a member of the family.

Immediately after supper she called an elderly gentleman, a member of the council, in whom she was accustomed to confide, to another room—complained bitterly of the rudeness of the stranger—told the manner of his introduction to the house—observed that he appeared like an outlandish man; and she thought, had something very suspicious in his appearance—

concluding by soliciting her friend's advice with respect to the way in which she could most easily rid herself of his presence. The old gentleman assured her, that the stranger was certainly a young man of education, and to all appearance a gentleman; that, perhaps, being in agreeable company, he had paid no attention to the lateness of the hour; and advised her to call him aside and repeat to him her inability to lodge him. She accordingly sent her maid to him, and then with as much temper as she could command, recapitulated the situation of her family; observed that it grew late, and mildly intimated that he would do well to seek himself a lodging. The Doctor replied that he would by no means incommode her family; but that with her leave he would smoke one pipe more with her boarders, and then retire.

He returned to the company, filled his pipe, and with the first whiff his powers returned with double force. He recounted the hardships—he extolled the piety and policy of their ancestors. A gentleman present mentioned the subject of the day's debate in the house of representatives. A bill had been introduced to extend the prerogatives of the royal governor. The Doctor immediately entered upon the subject—supported the colonial rights with new and forcible arguments—was familiar with the names of the influential men in the house, when Dudley was governor—recited their speeches, and applauded the noble defence of the chamber of its rights.

During a discourse so appropriately interesting to the company, no wonder the clock struck eleven, unperceived by the delighted circle; and was it wonderful that the patience of Mrs. Franklin grew quite exhausted? She now entered the room, and before the whole company, with much warmth, told him plainly, she thought herself imposed upon; observed it was true, she was a lone woman, but that she had friends who would protect her, and concluded by insisting on his leaving the house. The Doctor made a slight apology, deliberately put on his great coat and hat, took polite leave of the company, and approached the street door, lighted by the maid, and attended by the mistress. While the Doctor and his companions had been enjoying themselves within, a most tremendous snow storm had, without, filled the streets knee deep; and no sooner had the maid lifted the latch, than a roaring north-easter forced open the door, extinguished the light, and almost filled the entry with drifted snow and hail. As soon as it was relighted the Doctor cast a woful look towards the door, and thus addressed his mother. My dear madam, can you turn me out in this dreadful storm? I am a stranger in this town, and shall certainly perish in the streets. You look like a charitable lady. I should not think you could turn a dog from your door on this tempestuous night. Don't tell me of charity, said the offended matron; charity begins at home. It is your own fault you tarried so long. To be plain with you sir, I do not like your looks or your conduct; and I fear you have some bad design in thus introducing yourself to my family.

The warmth of this parley had drawn the company from the parlor, and by the united interference, the stranger was permitted to lodge in the house; and as no bed could be had, he consented to rest on an easy chair before the parlor fire. Although the boarders appeared to confide, perfectly, in the stranger's honesty, it was not so with Mrs. Franklin. With suspicious caution she collected her silver spoons, pepper box and porringer, from her closet; and, after securing her parlor door by sticking a fork over the latch, carried the plate to her chamber—charged the negro man to sleep with his clothes on—to take the great lever to bed with him, and to waken and seize the vagrant at the first noise he made in attempting to plunder the house. Having thus taken every precaution, she retired to bed with her maid, whom she compelled to sleep in her room.

Mrs. Franklin rose before the sun, roused her domestics, unfastened the parlor door, and was agreeably surprised to find her guest quietly sleeping on his own chair. A sudden transition from extreme distrust to perfect confidence was natural. She awakened him with a cheerful good morning; inquired how he rested; invited him to partake of her breakfast, which was always served previous to that of her boarders. And pray, sir, said the lady as she sipped her chocolate, as you appear to be a stranger here, to what distant country do you belong? I, Madam, belong to the city of Philadelphia. At the mention of Philadelphia, the Doctor declared, he for the first time perceived any emotion in her. Philadelphia! said she, and all the mother suffused her eye: if you live in Philadelphia, perhaps you know our Ben. Who madam? Why, Ben Franklin—my Ben. Oh! he is the dearest child that ever blest a mother! What, said the Doctor, Ben Franklin, the printer, your son? why, he is my most intimate friend: he and I lodge in the same room. Oh! God forgive me, said the old lady, raising her watery eyes to heaven—and have I suffered an acquaintance of our Ben to sleep in this hard chair, while I myself rested on a good bed!

How the Doctor discovered himself to his mother he has not informed us; but from the above experiment, he was firmly convinced, and was often afterwards heard to declare, that natural affection does not exist.

Miss LIVERMORE, a Quaker preacher, lately held forth to a crowded audience, in the Representatives' Hall, at Washing-

ton, where she set the follies and vices of great men, before the "Honorable," in their most glowing colours. About the same time, Mr. Reynolds the disciple of Capt. Symmes, lectured upon the new theory of the earth. A correspondent of the New York American says—"The lady endeavored to show the hollowness of all worldly pleasures and enjoyments, and Mr. Reynolds to establish the hollowness of the world itself. It would be difficult to decide which of the lecturers was the most successful in convincing their hearers." Now, we should not think it at all difficult—for our Congress-men are less gallant than we take them to be, if the eloquence of the lady did not prove the most efficient. Besides who would want to hear about the northern verge, and such-like frozen speculations, when the mercury, is 10 degrees below zero?

Berkshire American.

ABSURDITIES. A master of a family said unto his servant. "John, go fetch in an armful of wood." "Very well, sir," said John, and starts upon his feet. "Hark-kee!" says the master, "recollect, John, it is impossible for you to go!" "But, sir," replies John, scratching his head in a sad quandary, "you told me to go!" "True," returns the master, "I ordered you to go, but at the same time I knew it was out of your power to obey me." Says John, scratching his head harder than ever, "if you were not my master, I should be tempted to call you one tarnashun fool."

Ibid.

EDUCATION.—A man who is now keeping a large school, within six miles of our office, and who has kept three seasons before, at \$26 per month, lately gave the following answers to the following questions:—

Q.—How many New-England States are there?

Ans.—Twenty-three.

Q.—Which is the largest State in the Union?

Ans.—Philadelphia is the largest, but New-York does the most business.

Q.—What part of speech is the word best—e. g. he is the best man in town?

Ans.—A regular neuter verb—indicative mood, present tense, third person, singular, and agrees with he—a verb must agree with its nominative case in number and person!

Q.—What is seven times nine?

Ans.—Eighty-one.

Q.—Spell benefit.

Ans.—Benefit.

Q.—Spell beneficial.

Ans.—Beneficial.

Q.—Spell Wednesday.

Ans.—Wednesday.

Q.—Spell Tuesday.

Ans.—Tuesday.

We solemnly assure our readers, that very many of the persons who keep our common schools, winter after winter, are men who are thus qualified, and they are often men, too, who have had the advantages of academical instruction, and can shew sundry certificates from clergymen and selectmen, that they are qualified to keep an English school. Hampden Jour.

MASONIC MIRROR;
AND
MECHANICS' INTELLIGENCER.

BY MOORE AND SEVEY.

THIS WORK has been two years before the public.—Its success has been such as to place it, in point of numbers, on an equality with the first periodical publications in the country; and the Publishers, sensible of the many obligations due their Masonic Brethren, for the exercise of their influence in giving it this extensive circulation, are encouraged to a renewal of their best efforts.

FREE MASONRY is a subject that has engrossed the attention of man, from the primitive ages to the present; and its mystic beauties, like its elder sister, Religion, have commanded the respect and adoration of the wise and good. The first object of the Institution, is to preserve its members from the immoral infection by which they are surrounded in the various walks of life—unite them in the bonds of CHARITY and PEACE—sublimate their minds with the noblest principles of nature, and render them fit for the service of a purer being: That, when the Grand Master of the Universe appears in the splendour of his majesty and glory, to inspect the Universal Lodge, he may say to them: "Well done good and faithful," enter the glorious Temple of the living God, and encircle his throne forever. To inculcate this sentiment, has been the primary object of the MIRROR, and the Publishers have the satisfaction to believe, they have not labored in vain. In addition to this, the Masonic Department contains Historical Essays on the Origin and Progress of the Order; Hymns, Songs, and such intelligence as is calculated to interest or instruct.

THE SCIENTIFIC DEPARTMENT of the paper, is designed to afford Mechanics, whose avocations and means preclude them the pursuit of voluminous works, a cheap, but correct source of information, relative to their trades and professions. It contains such extracts and original communications, as are best calculated to subserve their views and interests.

THE MISCELLANEOUS DEPARTMENT comprises Historical Sketches, Fancy Tales, Instructive Lessons, Anecdotes, Poetry, and such other branches of Polite Literature, as are adapted to the Female Taste, and have a tendency to promote the Youthful Genius in its researches. A summary of Foreign, Domestic, and Political Intelligence is furnished weekly, comprising every article of news worthy of record.

CONDITIONS. THE MIRROR is published every Saturday morning, on a royal sheet of fair complexion and fine texture, each number containing eight large quarto pages, at two dollars per year, in advance. THREE DOLLARS per year, payable in fifty days after subscription. ONE DOLLAR AND FIFTY CENTS for six months. ONE DOLLAR for three months, in advance. The Paper can be obtained on no other conditions.

Those who act as Agents, procure six annual subscribers and become responsible for their yearly payments, shall be entitled to a seventh copy gratis, so long as the said six may continue to receive the Paper.

LETTERS must be POST PAID. Agents transmitting orders are requested to be particular in forwarding the names of the individuals to whom it is to be credited.

THE numbers from the commencement of the third volume, can be supplied, if required.

Address—MOORE & SEVEY, Publishers of MASONIC MIRROR, 75, Washington Street, Boston, Mass.

FLAXSEED WANTED. BOWMAN & PERKINS wish to purchase 500 bushels Flaxseed, for which a liberal price will be given. Gardiner, Feb. 2.

LIST OF AGENTS.

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Anson, Hon. J. Collins, P. M.
Bath, N. Swasey.
Buckfield, Capt. A. Parsons.
Belfast, Benjamin Eells.
Berwick, N. Hobbs, Esq.
Brunswick, J. McLaughlin, P. M.
Boudoinham, H. Sampson.
Bloomfield, Capt. Seth Wyman.
Calais, Joseph Whitney, Esq. P. M.
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Castine, N. Wilson.

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Farmington, Col. C. Savage.
Farmington Falls, J. P. Dillingham, P. M.
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Lincolnton, Samuel A. Whitney, Esq.
Leicester, D. Read, Esq. P. M.
Livermore, Rev. Geo. Bates.
Minot, W. H. Woodbury, Esq. P. M.
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New-Gloucester, Rev. Jabez Woodman.
Newport, Dr. Abijah B. Wright.
Northport, Henry Brown, Esq.
Phillips, Peter Hains, Jr.
Poland, Jabez True, P. M.
Palermo, S. Buflum.
Portland, Rev. R. Streeter.
Readfield, J. & G. Smith.
Searsport, Capt. B. Gorham, and J. Hemmaway.

South-Berwick, Amos Sheldon.
Turner, Col. C. Clark.
Union, E. Cobb.
Unity, D. Whitmore, P. M.
Waterford, N. Howe, Esq.
Waterville, Rev. S. Cobb.
Winthrop, John A. Pitts.
Wayne, Allen Wing, Esq.
Wiscasset, Capt. B. Neal.

NEW-HAMPSHIRE.

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Kingston, William D. Washburn.
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Medford, William Rogers, Esq. P. M.
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Ware, Luther Crane.

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Barre, Rev. John E. Palmer.
Bennington, Asa Doty.
Randolph, Maj. M. Flint.

NEW-YORK.

Albany, Dr. Thomas Brown.

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AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY

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AT THE GARDINER BOOKSTORE.

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping PAPER, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 20 cents, to 150 cents per roll. A great variety of Rodgers', and other fine CUTLERY, by the M. very cheap. SLATES per dozen, do. Combs, Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices. Gardiner, January 5.

COLLECTOR'S NOTICE.
PITTSION.

NOTICE is hereby given to the owners of the following described real estate, situated in Pittston, in the county of Kennebec, that on Saturday the nineteenth day of May, Anno Domini one thousand eight hundred and twenty seven, at two o'clock, P. M. at the store of Gay & Dearborn, in said Pittston, so much of said real estate will be sold at Public Auction, to the highest bidder, as shall be sufficient to pay the taxes thereon, for the year one thousand eight hundred and twenty six, together with the cost of advertising and all other necessary intervening charges, unless the same are paid to me before said time and place of sale.

Names of Owners.	No. acres.	Improved.	Unimproved.	Amount of tax.
Llewellyn Lithgow,	20	30	30	\$2.50
John Chism,	0	200	4.68	
James C. Marr,	20	70	3.74	

WM. TROOP, Collector of Pittston.

Pittston, Feb. 2, 1827.

BALFOUR'S & BROWN'S WORKS.

FOR SALE AT THE

GARDINER BOOKSTORE,

BALFOUR'S INQUIRY into the scriptural meaning of the words translated hell, in the common version of the old and new Testaments.

BALFOUR'S INQUIRY into the scriptural meaning of the words everlasting, eternal, &c.

SABINE'S REVIEW of Balfour's first Inquiry.

BALFOUR'S REPLY to Sabine.

BROWN'S History of Universalism.

BROWN'S History of the destruction of Jerusalem, and of the Jews since that event.

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THE Subscriber informs the inhabitants of Gardiner and vicinity, that he has lately agreed with two good workmen to carry on the Tailoring business, and pledges himself to those who may favour him with their work, that it will be done in as good, faithful, and fashionable a manner as it can be done at any other similar establishment on the Kennebec River. He also intends keeping clothing of every description on hand ready made, which he will sell on the most favourable terms.

Gardiner, Jan. 5 1827.

LIFE OF MURRAY.

BOWEN & CUSHING have it in contemplation to publish a second edition of the *Life of Rev. John Murray*, the first preacher of Universalism in America. This work is out of print, and at the solicitation of many of their friends, and from the inquiries that have been made for it, they are induced to undertake the publication, if a sufficient number of subscribers can be obtained to warrant success. The work is so well known, that it will need no further recommendation. They purpose to print in neat duodecimo size, on good paper, to contain about 350 pages, for one dollar and twenty-five cents, bound, or one dollar in boards.

Subscriptions received at the *Intelligencer* Office. Gardiner, January 5.

THE PROTECTION
INSURANCE COMPANY.

OF HARTFORD, Connecticut, offers to insure Houses, Stores, Mills, Factories, Barns, and the contents of each, together with every other similar species of property

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GEO. EVANS, Agent.
N. B. During the absence of the Agent, his office will be open for business as usual.
Gardiner, January 5, 1827.

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JAUNDICE BITTERS.

THESE BITTERS are extremely well adapted to remove the Bile, and Jaundice complaints, to which most constitutions are subject in the Venereal Season. They are a moderate cathartic; they cleanse the stomach and bowels of phlegm and Viciated Bile; strongly invigorate the coats of the Stomach; promote digestion; and restore the loss of Appetite. The Inventor does not pretend to say, (as many have done) they will cure all diseases; but he is confident, from many years' experience, they may be taken to advantage in the above complaints. As such a remedy, he submits them to the trial of an impartial public. For sale wholesale or retail by

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Price 25 cents a paper. A liberal discount to those who purchase to sell again.
Gardiner, Jan. 19 1827.

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THE Compiler of this abridgment claims, for his production no peculiar excellence above other abridgments, which have already been published. As, however, several gentlemen of eminent literary acquirements have expressed an opinion that the Abridged Syntax of Murray's Grammar, as it has been usually published, is deficient in that variety and extent, which is necessary for learners in common schools, an attempt has been made in this edition to remedy the defect. How far the object has been accomplished, will be determined by an enlightened Public.
Gardiner, January 1.

SHERIFF'S SALE.

KENNEBEC. SS. Taken on Execution, and will be sold at public vendue to the highest bidder, on Saturday the tenth day of February next, at one o'clock, afternoon, at McLellan's tavern in Gardiner:—

ALL the right in Equity of redeeming, which lot of land situated on Bowman's-point (so called) in Hallowell, on the West side of the road leading from Hallowell village to Gardiner and bounded as follows, viz. South by E. Marshalls, west and north by the Widow Springer's land containing about one fourth of an acre, together with the buildings thereon. ESTD. JEWETT, Dep. Sheriff.
Gardiner, Jan. 5, 1827.

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WHITWELL'S
ORIGINAL OPODELDOC.

Treble the strength of the hard kind.

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THIS article is now, beyond all dispute, considered by every Physician of extensive practice in the U. States, as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, &c.

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Constantly for sale by

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TRUEWORTHY ROLLINS.